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RELIGIOUS PROBLEMS OF THE DAY

The Gospel of Reality.

J. P. COOKE.

The Realm of Reality is the manifestation of the spirit in living consciousness—the real is the rational. If I should remove the brain-cap of a healthy man and expose the brain at work, what would I see? Only molecular agitations, brain throbbings, vibrations, in a word, physical phenomena and nothing else. This is all that is sensuously perceivable.

But what does the healthy man perceive? An entirely different set of phenomena—consciousness, and thought, emotion, will—physical phenomena. In a word it is a self—or personality. Inwardly we only see psychical phenomena, the realm of reality.

In the glory of the most beautiful landscape we perceive, outwardly; matter in various states, vibrant with the solar throbbing life and all this matter and motion is interpreted by the seeing (perceiving) mind of man into a landscape. There can be no perception without a perceiver, i. e., a spirit. Reality then, is the result of interplay between spirit (subjective) and matter or Nature without. There is no object without a subject, or mind. The reality of cosmic consciousness is interplay between God or the central will and intelligence, as subject, and matter conditioned as in Nature.

The living God is all there is of life! He does not come to life. He does not resuscitate. He is. He is the "I am that I am." All inner life and intelligence is a loan or a gift from Him to his creatures.

When man arrives at the true life and finds himself he sees that God is always alive and that he himself is outgrowing death and darkness.

In the Grand Lodge of the Universe there is one and only one Grand Master. He holds control of all the grades and courts of life, drawing the inner life on and upward towards the inner or celestial spheres of being.

With this view we see that spirit is a spark of divine, living energy, and is only a potentiality in dead Nature (so called)—a germ in plants, a quickened embryo in animals, and comes to birth into a higher world of spirit life in man.

Herein is realized self-consciousness from which flows all that is distinctive of man. He is born into this spirit world. It is right here. The throbbing effulgence from the divine life and inner spirit light into Nature, to rise again thru evolution to the recognition of and to sacred communion with its own eternal source—the love light of the all.

The purpose of our moral and spiritual faculties is even more essential than our scientific powers; for knowledge is not a passionless formal acquisition, but is in reality a living enthusiasm for truth. Morality is not to be looked on as if rules for good conduct for young people, but it is an impassioned love for righteousness. For the way of life, even if some parts of the road remind us of the way of sorrow, or via dolorosa.

Our brains or "thinkers" are given to us so that our earnest thought may be our spirit's guide for good or for evil; so, that having the power of choice, or free will, we may attain to moral personality. As individuals our fitness for companionship with the soul of goodness, depends on this free personal achievement on our part. It seems to me

SPRINGTIME.

BY EVA LONG.

The Springtime's balmy breath will bring
New life to the waiting, wailing trees,
The songbirds again warble and sing,
They too, sense the life-giving breeze,

And come soaring back to waken the flowers
That have slept the long bleak winter thro'—
Will the sorrowing hearts in this world of ours
Be awakened to a brighter life, too?

Will they breathe out again as in days of old,
These sad hearts crushed with sorrow and grief?—
Will earth forever to them seem cold,
Or will their bitter anguish be brief?

Oh, to those who mourn for loved ones fled,—
Flown away as the birds to a sunny clime,
Only gone as the bloom from the trees o'erhead,
To awaken again in a sweet Springtime,

The air is athrob with new life for them,
They have but to listen and catch the tune
To know that their lost ones are with them again,
And earnestly striving with them to commune.

They come gliding back these sad souls to waken,
That many long years perchance, might sleep;—
E'en now they are sighing—we might be mistaken—
As they catch these words: "We're not dead, do not weep!"

Each year the warm breath of gentle Springtime
Gives living assurance of life held in store
By Nature, to bring forth a hidden design,—
"Silent dead," are and must be the past and the future.

The air is vibrating with loving emotion
To quell the deep anguish, the sorrow and pain,
Bright angels come to you in tender devotion,
To assure you that life—higher life all will gain.

To the song of the bird in its sweet melody,
You listen and catch the melodious strain.
When thoughts from thy loved ones come softly to thee
Respond to the heart-thrilling soulful refrain.

Oh! listen and bring to thy sad soulself relief,
Then scatter this joy for thy fellow-men,
That the sorrowing hearts may banish their grief
And conjure new love there to breathe out again,

The Springtime gives brightness and bloom to each flower,
Gives peaceful repose to the tempest-tossed trees,
Sweeter joy to thy soul will be given each hour,
As you catch the soft whispers borne in the breeze

From the living and loving souls gone before,
To a brighter home in a sunnier clime,
Where garlands are woven with blossoms galore,
And deluged with light in the New Springtime.

that the purpose of this progressive individualization of the inner life thru evolution is to have in man something not alone to contemplate, but to love and be loved by—supremely, gratefully.

As Paul said in effect, God is not only necessary to us but we are necessary to Him. We mediate between the inner life of all and the outer darkness of matter.

This great cosmic parent disciplines us strangely. As Swinburne says:

"Thou hast kissed us and hast smitten. Thou hast laid upon us with thy left hand life, and said live! And again thou hast said, yield up your breath, and with thy right hand laid upon us death! Thou hast sent us sleep, and stricken sleep with dreams saying, Joy is not, but love of joy shall be. Thou hast made sweet springs for all the pleasant streams; in the end thou hast made them bitter with the sea."

All this is too plainly, even if sadly, true to need illustration or explanation. Oh, look at the earth beneath our feet. How is it saturated with humanity. Life cries to us from the very ground. Look at the lichens, the mosses, the humble lower forms of life exuding from the earth. Look how life mounts thru all the spores of form. In the very bottom of the sea we have animal

life, and thence up to the animal kingdom of the earth.

Rational and spiritual life remain as still higher creations. So far we have a series of forces; namely, gravitation, cohesion, chemical affinity, vegetable life, animal life and man. In this higher life we see the upward and onward steps of creation, taking with it all that was below and adding something at every step. Every particle that coheres also gravitates, and so on up to man, in whom we find a life that is merely animal, and also that higher rational, moral and spiritual life which is peculiar to himself. Everything is carried up, and then something is added. It is not developed from what is below, or caused by it, but added to it till man is reached at the top. "All things are held by the law of attraction," says Jesus, "and the attraction is God, that begets all things by the blending of essences which he extracts from other formations. Thus blended, all things become new; yet nothing is taken from, nothing is added to, the great almighty whole."

Let us ponder these deep thoughts. It may help us if we now conceive of the universe as a being whose center is absolutely pure light; i. e., pure conscious substance or spirit. Spirit is pure conscious substance. It has no composition of parts, is

indestructible and therefore eternal. This being's life goes forward to the confines of immensity, and thence, returning thru its creative path, animates the so-called forces of Nature, or grades of materiality, assumes the various created forms, and is the inner life of all creatures.

In itself it is the breathing light and life and spirit of the universe—the great positive mind that controls all, thru the exquisite balance of evangelized attractions from this divine soul or sphere of light. He is daily speaking in the world around us to all who have ears to hear and hearts to love. Nature is the outer garment we see him by. The inner light is the vehicle for the soul's perception of the one life, thru all—the holy silence. As Annie Besant sang this truth years ago:

"Never yet has been broken, the silence eternal,
Never yet has been spoken, in accents supernal
God's thought of Himself.

We are groping in blindness, who yearn to behold Him,
But in wisdom and kindness, in darkness he folds Him
Till the soul learns to see.

So the veil is unripen, that hides the All Holy
And no token is given, that satisfies wholly
The cravings of man.

But unheeding, advances, the march of the ages,
To truth seekers' glances, unrolling the pages
Of God's revelation.

Impatient, unheeding, Time's slowly revolving
Unresting, unspending, is ever evolving
Fresh truths about God.
Human speech has not broken the stillness supernal,
Yet ever is spoken thru silence eternal
With growing distinctness
God's thought of Himself."

Why Flying is Unsuccessful.

The oft-repeated failures in the experiments of flying seem to have no discouraging effect on the ardor of imitators; and imitations these aerial jaunts will always be until the cause or principle of flying is understood.

Because a clipped or broken wing is deprived of its apparent power is no proof that the force or principle behind it is destroyed.

It is a mistake to think that the power of flying lies in the wings per se. The wings are but effects of the power within, seeking expression in this manner, as locomotion in man and animal is the expression of the will, and limbs the accommodating agency—just what a bird's wings are to its principle of flying; and this is a power by which it is enabled to overcome the gravity of its own body.

If man possessed the same power, he would also need wings, (and naturally would grow them,) as a steering apparatus to avoid being impeded by air-currents.

In flying imitations, therefore, not only must the law of gravity be overcome, but also the force of the winds; or, at least, to the same extent that birds have to overcome it. But the latter would perhaps be easy after the first part has been perfected; and the first obstacle will never be subsided until man knows more about his own powers thru introspection.

ARTHUR F. MILTON,

"To worry about the future weakens present effort. If your energies run out into the future, your present success is weakened correspondingly."

The present hour is a step in the journey of life, and you can take but one step at a time. Give your whole attention to taking that step carefully and in the best possible manner."

BODY, SOUL, SPIRIT.

A Hindu Magi Spirit's Explanation.

Bro. A. B. Richmond;—Several years ago, yourself, myself and others held several long talks or arguments in regard to the fact that man nor any other animal had any control of what is generally named the involuntary muscles and nerves of our material bodies, and I recollect that your explanation of this fact was that there was one small portion of brain matter located somewhere in the system that was always active and wide-awake, and that natural law or God or whatever power that did rule this matter, kept this one spot in motion as long as life lasted on earth. Well, since that time I have become cognizant of the fact that I could hold a mental converse with an old "Hindoo Magi," spirit, and he has given me the following solution of the "Why does all animal, vegetable or other life continue without any care, or thought, of our own while we sleep, or awake?" and it is as follows:

Man consists of three distinct portions or parts.

First. The material or physical body that we use while in earth existence, and this body is what holds us to earth.

Second. The spirit or astral body that enlivens or gives life, power and motion to this material body and makes it a "sensitive machine."

Third. The soul, or intelligence that we call the soul, that guides the combined machine consisting of the material body, and astral or spirit body.

There is but the "one" great mind or soul in the universe, and "man has no individualized soul, but we live and move and have our being enveloped within the all-enfolding presence of the one soul of the universe," and just so much as man's "spiritual body," thru his material body, is acted upon and used by, or as much as he uses the one intelligence of the universe, just so much soul he has and no more. So man can lose his soul in this sense. (The spirit or life-giving force is what holds the earthly body and gives it animal life.) Suppose a good, intelligent man in the prime of his manhood so debases himself by drink, narcotics, and other abuse, that he becomes a senseless, besotted beast in the gutter, his brain-power so exhausted that the spirit can hardly hold on to the bloated carcass and keep life in it. In this condition the soul or intelligence, the one mind, cannot use this useless mass of besotted clay, and therefore the man for the time being has no soul or intelligence; therefore he has for the time being lost his soul thru making it impossible for the one mind, one soul of the universe, to act upon his brain thru his spirit or life-giving force. At the moment that conception takes place in the mother's womb, that instant there is animal or spirit life—all because there is a condition where the life-giving forces can touch and make life manifest upon the earth plane, but there is no intelligence until a short time after, when there is enough brain to manifest thought. So a child as it grows to manhood receives intelligence or soul just in proportion as its brain power develops under the life-giving forces of spirit, and we dwell surrounded by this life-giving force just as much as we live and move and have our being in the soul or intelligence that surrounds us.

This being the situation in earth

(Continued on Page 8.)



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SPIRIT PHOTOGRAPHY IN ENGLAND.

Our English Cousins are interested in the various branches of "freak photography" at the present time and the Two Worlds is publishing a series of half-tones covering the latest of this interesting phase of occult phenomena.

Among the latest pictures are some taken in the light, and all of them made by people not professional mediums or photographers. One of them represents a picture taken at a grave, and in ad-

dition to the pictures of the morbid visitors appears the picture of the little girl buried there, dressed in white in much the same manner she would have been if still in earth life. Another represents one taken at the bedside of a corpse, and there is a peculiar, oval emanation showing like a haze a little to the right and above the dead body.

It appears to us that our English friends are making a more positive effort to learn the basis of these pictures than we are making in this country. We seem disposed to take it for granted that it is spirits, and let it go at that, or else we call it fake and stop there. It may be either, or it may be neither. Investigation would tell.

We have seen some very interesting experiments made in "Spirit Photography." They have been made in private, in public, in the galleries of strange photographers, etc., and we have never yet seen or heard an explanation that would satisfactorily explain all the features we have witnessed. That part of it is fraudulent, or at least mechanical, we have no doubt. That it is not all fraudulent or mechanical, we are equally positive. We have seen pictures taken where it was impossible that fraud could be used, unless a strange photographer was a party to it, and as he afterwards preached Spiritualism and said we had given him more proof of immortality than his church had given in eighteen hundred years, he certainly did not do it.

Evidences have certainly been given that it is possible to photograph something that we can not see with the naked eye; but that is not strange when we consider that in purely mechanical experiments it is done. Take a rapidly moving wheel. To the eye it appears to be a plain wheel, yet a flash-light picture shows every spoke clear and distinct, proving that the camera can sense what the eye can not.

We shall watch with interest the investigations that are being made, and in the meantime would suggest that people in this country who have such experiences place them where they can be investigated. Spirit photographers have everything to gain by encouraging the people who submit such pictures to them to have a thoro in-

vestigation made. One of the greatest curiosities at the Rochester Jubilee was an out-door picture taken in Missouri, of a family group, where, in addition to the "living" members of the family, there appeared the pictures of two of the "dead" members.

POTENT THOUGHTS.

If Queen Victoria reigned sixty years and only wore her crown three times, is it reasonable to expect that she would want to wear one all the time in heaven?

The above question is respectfully submitted to the Methodist General Conference to be held this month. It has all the redeeming features of the majority of questions that have been discussed by such conferences in the past. One of the largest church gatherings ever held was to discuss the question if woman really had a soul and if she was to be considered as a human being. Of course, that was centuries ago, but "questions of doctrine" equally as absurd are to come up in the coming conference. No wonder Mrs. Partington referred to such gatherings as "confidence meetings."

"On a recent trip to South America I got a strong idea as to the underlying causes of the slow development of Latin-American nations," said G. E. Vail, of Chicago.

"In any part of Venezuela you will see scores of women assembled on the banks of a stream beating clothes on rocks, as has been their fashion of washing for centuries. Washboards and wringers if given to them would be thrown away. They positively disdain any modern labor saving devices. The men are the same way. Ignorant and devoid of ambition, they cultivate the land in the primitive way of their ancestors, and it seems labor wasted to try to get them to adopt the machinery and implements of civilized nations."—Washington Post.

It is useless to add that these people are all Catholics and hold the church superior to everything else on earth. What a fine thing it would be to exchange some of the "religion" for education. Ploughing with crooked sticks and washing by pounding the clothes with a stick while they lay on a rock, is only practiced among extremely religious—that is where the church governs everything, as in India and among the Catholic countries—and savage nations.

Which will do the most good in a community? Smokestacks or Steeples? They are diametrically opposed to each other. One leads forward, the other binds us to the past. The past is gone; the present is that in which we are getting our experience to better ourselves in the coming future.

Some people have nothing to do but attend to their neighbors' business. They can make their neighbors' fortune, but are bankrupt themselves.

Opportunity knocks at your door every little while. See to it that you are not "out" and do not hear the call. An old song says:

"Do not let your chances like the Schubams pass you by,
For you never miss the water 'till the well runs dry."

Religion is like many other things. You have the only one—until you find something better. It is something no one knows anything about, can only guess at it, and yet while riding that particular one it is impossible for anyone to convince its advocate he is wrong or that he has not got "the whole thing." We should remember that in religion, as in all other things, when the brains were ladled out, each got his ladle full.

"A CARD UP OUR SLEEVE."

In the days when the "Great Plains" were being reclaimed, it was customary to make the above reference when a man or company had a great scheme on. We "have a card up our sleeve." When we play it, which will be about May 1st, we will give our patrons a genuine surprise.

Watch this paper for "the card up our sleeve."

Success implies joy in your work—and joy means better work tomorrow.—Elbert Hubbard.

WE HAVE "A CARD UP OUR SLEEVE" WATCH FOR IT.

RELIGIOUS EDUCATION PEDAGOGS IN CONVENTION.

Their Shortcomings and Sins of Omission and Commission Discussed.

"The Religious Educational Association" has met in grand convention in the Academy of Music, Philadelphia—a great gathering in numbers, education and representation of various leading educational institutions of the United States.

The many able speakers were listened to with marked discriminating attention by large audiences.

Of the delegates and speakers three or four showed broad views of liberal, true education, endorsed by hearty applause. To some speakers the opportunity for oratorical display was inviting, the temptation strong; for, much of this talent and college-bred mental machinery, which in cases make the judicious grieve and marks more conspicuous the lack of correct concept of better education in true character building, good citizenship, useful manhood.

It is more than pessimism that proclaims our marital, social life, shrouded with the sin of radical error—unwelcome children begotten in antagonism, force and struggle, not in love, happy, willing desire. This, tho a fundamental factor in true reform and proper education was not even hinted in the most distant way by the talented, august, potent, grave and reverend teachers in grand convention assembled.

Nor did they intimate the falsity of the education imparted to children in nursery amusements, toys, etc., thru military accoutrements—drum, sword and gun—thus inculcating into plastic childhood the vicious war spirit.

Early impressions proving the most lasting in life, given bent and tendency by the mother or nurse's breast; why not such education to help make the soldier the more fit subject for powder and blood of the battle-field? Specially is this education intensified by church training and drilling in military tactics their "boy brigades," organized by pastors; and as if to give a grand scientific finish to this character of education our Republican government appropriates \$94,000,000 for military purposes and not an avowed

foe in sight. How pertinent the fact with all this for bloodshed, yet not a penny for giving our colored wards and people an education that shall tend to make less excuse for the horrible cause of devilish lynchings in the States.

Where, oh where, is the opening for truly humanizing education which shall give us the justice essential to good, permanent government? This new time demands 1st, consideration for the inherent rights of men—not property nor gods beyond our ken. This new age brings in the necessity of the better gospel emphasized by the plow maker, carpenter and teacher—that human life is more sacred than any mosque, church building, altar, temple or throne: that the "god" or good, of value to humankind, is manifested in good deeds, love for our kind, shown by acts of kindness and good will—not bloodshed and war, nor stealing property and land.

The best citizenship says: "The world is my country, to do good my patriotism." The compound word "Religion" in Greek means to "bind back," which is contrary to the evolutionary progress of the enlightened spirit of this century. Religion made up mainly of church machinery, tedious ritualism and commercialized ceremonials in ages past and the present, is far too costly to the industrious producers of the world's wealth.

Our utilitarian new era is intensely practical and our Vulcans of active thought care less for theology and more for an advanced humanity. Practical philosophy teaches right and hence obviates the necessity for reformation. There are pupils in our Progressive Lyceums able to give many of these associative religious teachers pointers in the right direction.

WM. D. RICHNER.

Not All Hallucination.

A learned Rabbi says: "The power of hypnotism may make some people believe they actually see that which they are anxious to behold. The appearance of Moses and Elias at the transfiguration, and the resurrection of Christ was either the result of ecstatic trance, hypercritical delusion or hallucination created in the minds of the disciples, brooding over the

loss of their leader; and the, spirit visions, phenomena, etc., of modern spiritualism are due to either hallucination of fraud." Such conclusion is over-sweeping and lacking in intelligent discrimination. Can it be the materialistic rabbi is correct, and the long line of millions of believers in life's continuity, tho made better by their practical faith, are mistaken? Of the superiority of spirit over matter, philosophers, sages and seers of all nations have reasoned and believed. Dramatists and poets have proven it the source and theme of their highest, grandest inspirations.

An immense ocean of phenomenal facts ancient and modern environs the race. The spirit world is all about us, and millions of spiritual beings walk the earth both when we wake and when we sleep, says Milton. "Man is spirit and the inspiration of the Almighty giveth him understanding in dreams and visions of the night; then he openeth the ear and sealeth instructions," answers Job, the Persian Spiritualist. "Why are you a Spiritualist?" queried an acquaintance. "Sir, I most certainly am not a materialist nor atheist. I very much prefer to be numbered with the more hopeful, better portion of humankind; I therefore, am a Spiritualist, full-fledged and confirmed by personal phenomena, to disprove the scientific validity of which I challenge all comers. The enlightened Spiritualist is not against Christianity, primitive and pure, and no Rabbi nor ecclesiast should denounce that which he knows little or nothing about. Frauds there may be in many cults, but this does not vitiate the cult per se." R.

Atheist or Spiritualist?

Sir: The learned Rabbi referred to by me asserts: "Neither the Talmud nor the literature of dark ages prove the existence of spectral visions, ghosts, etc." But this is hardly an argument against the intelligent belief in the existence of spiritual beings before and since the Middle Ages. The fact is, a man cannot become an enlightened, practical spiritual Spiritualist without a good heart and intelligent culture. The doctor's fling at the "transfiguration" may be prompted by prejudice.

He adds, "The question whether the dead manifest themselves to the living has not yet been answered. The thirst for truth will beget truth, and the dead shall yet surrender their long-kept secrets." This is refreshing, coming from a scholar who has expressed so much disbelief in the spiritual substance of ghosts, apparitions, etc., and is decidedly hopeful. Why not accept once for all the truism: "There is nothing secret that shall not be revealed?" Yet strictly, "the dead" do not communicate. "The dead know not anything." The "Father of Spirits" is the God of the living, not the dead. To the soul or spirit there is no death; that which seems so is transition. What is the phenomenon of the burning bush, marking the time and place of Moses receiving his commission of leadership? The vision of a bush burning yet unconsumed. Was it a delusion of the imagination? If so, what an hallucination for Moses! "He also heard a voice from the midst of the bush." Did he really so hear, or was Moses hypnotized? Spirits communicate by various media. The audible voice is only one of the many methods by which they make themselves known. Deciding as mental hallucination all spiritual phenomena our materialistic Rabbi, reminds of the reckless tree trimmer cutting off the limb on which he stands. The materialistic argument admitted, what is the gain? Nothing, absolutely nothing, save the gases of dissolution. The improvement secured and fostered by faith in the continuity of life is great gain, not only here and now, but also in the glorious hereafter, as the real man continues to unfold brighter and brighter unto the perfect day.

RICHNER.

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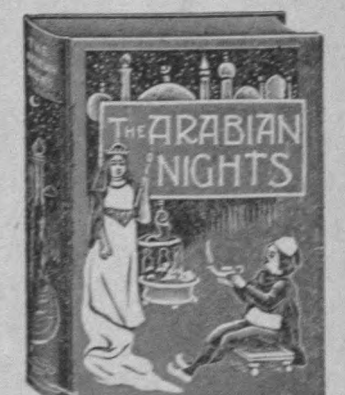
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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

It is really a fact—Spring is here! Our "beautiful snow" is gone excepting in a few spots secluded from the sun; the ice is practically all out of the lakes; the grass is beginning to don its verdure and all the signs indicate Spring.

It is delightful here. No wonder our summer residents are anxious to return early in the Spring and linger in the Fall, for it is certainly good to be here. We who have withstood this severe winter should feel well repaid by the privilege of being here now.

Mr. and Mrs. D. Pierce are here to remain. Mr. Pierce is a painter and inside wood and furniture finisher and will undoubtedly find all the work that he can attend to all the season.

Charlie Wildrick is already hanging paper and it will be only a few weeks until every one will want him and others who do that kind of work at once.

Ed Shultz has secured a position in the restaurant of the Erie hotel at Dunkirk.

Mrs. Kelley and daughter are visiting at Mrs. Maggie Turner's.

Mrs. Seymour has been here on a short business trip. She will return later for the summer.

A. Gaston made a short visit here last week.

Mr. and Mrs. Harry Champlin have begun a series of dances the first of which was held in Library Hall April 8th. Most of our local dancers were present and a very enjoyable evening was spent. The next one will be Friday evening of this week. Light refreshments will be served after the dance.

West's orchestra furnished the music. The next one will be Saturday evening, April 16. As Walter and Clyde West have departed for their summer's work it will be necessary to make other arrangements for music. This week Mr. Scott of Sinclairville will be employed. Dance bill including refreshment 50 cents. A carriage will convey those who wish to attend from Cassadaga free of charge.

Mrs. Hannah Stearns, whose health and mind have been slowly failing for a number of years took a decided turn for the worse recently and has been taken to Dewittville where she can have better care and medical attention than it was possible to receive here.

Mr. Dederick's funeral was held at their home on Melrose Park Tuesday forenoon at 11 o'clock. The parlors and adjoining rooms were crowded, there being many relatives and friends present from out of town as well as the friends and neighbors on the grounds. The services opened with a song which was followed by an invocation by Lyman C. Howe. After another song Dr. Kerrin of Jamestown read the Episcopal service and followed by a short address which portrayed the beliefs of those in the Episcopal faith. Another song closed the services. Mr. Richardson furnished the music for the occasion; his songs are always soulful and sweet. The remains were entered in the Christian meeting house cemetery, about two miles east of Lily Dale. Mrs. Dederick wishes to thank all the friends who have assisted her during Mr. Dederick's illness. She appreciates their many little kindnesses and acts of kindness has done much to help her bear the burden.

The bicyclers are looking up their wheels, getting them in repair and trying them a little on the paths. There is not much riding yet, however, altho the paths are good enough to Cassadaga and Burnham.

The first May flowers of the season were gathered Sunday, April, 10th. It only takes a few days of sunshine after the snow is off for them to materialize on the hills above the railroad track.

DEMATERIALIZATION.

LIDA BRIGGS BROWNE.

According to "Truth," a newsy

little paper published in San Francisco, Cal. a case of dematerialization occurred at the seance room of C. V. Miller a well known materializing medium of that city. It was at a special seance given for scientific investigation to a German Baron and his wife who are traveling incognito in this country under the names of Prof. and Mrs. Reicher. Several others were present, among them C. L. Bair, 2251 Mission street. Mrs. E. Sterrett, 921 Park street, and Mr. Kaube who vouch for the truth of the following statement.

During the seances the curtain of the cabinet was withdrawn, showing Mr. Miller seated in his chair with his guide, Aunt Betsy standing beside him. The light was turned high enough for all present to see both him and the materialized spirit. She spoke to the audience and said they would try to dematerialize and take him to some room up stairs. The curtain was then drawn and after waiting a little over a minute the signal was given to search for him. The committee appointed found Mr. Miller in an upstairs room in a dead trance quivering in parts of his body from the unusual experience. The doors up stairs were locked and the keys in the hands of the committee before the effort of dematerialization began.

Many firm believers in Spiritualism do not have faith in materialization, but when they consider that the spiritual body consists of the same elements as a physical body, the difference being only in rate of vibration, and that by a process of condensation and electroplating the spirit body may become visible to us, it is simplified. By reversing this process a physical body may be dematerialized.

As proof of this note the manufacture of liquid air, the solidification of water into ice and vice versa. It is a matter of rates of vibration which causes both physical and psychic phenomena and will be better understood and more attention given to it in years to come.

Buffalo Notes

N. H. EDDY, Correspondent.

Thursday evening, March 31st was a gala time for the children of the Progressive Lyceum that is connected with the First Spiritual society of Buffalo, N. Y. The chairs were moved to one side, giving ample space for the children to amuse themselves, which they did with games and various ways. Much merriment and pleasure was rendered to them thru the freedom they were given. Prizes were given in connection with some of the games, and the children were in high glee all the evening. The adults present enjoyed the time in social converse and witnessing the children amuse themselves. In due time the children were seated and treated to an ample supply of cake, ice cream and candy; coffee was served to those who desired it. Much credit is due the ladies and all who assisted in entertaining the children. The Lyceum meets at the close of the Sunday morning service.

Harmony Circle society, Chas Hultbert president holds its regular service every Sunday evening at Stirling Hall, 374 Connecticut St. Under the auspices of this society Friday evening, April 15th, a special card party also the drawing of prizes, thru the method of numbers, and tickets sold. There has been considerable interest taken in the selling of tickets for this entertainment and drawing, and an extra good time is expected on this special occasion. Patrons of THE SUNFLOWER in Buffalo don't forget the date, April 15th, come and bring your friends and enjoy the feast of good things.

Sunday, April 3rd, P. M., your correspondent in company with editor W. H. Bach, attended the service at Allen St. church, Dr. Matthews speaker and medium, about 50 people were present, Mr. Bach was called upon to make a few remarks and responded in some very appropriate words regarding the Easter service, and history of same, after which Dr. Matthews gave some very excellent readings and tests.

Sunday morning at the Spiritual Temple there was rather a light audience that came out to the service. Mrs. W. Ripley, from Toronto, serves the society for the month of April, and under the direction of her guide made a few remarks, following

same with test and descriptive readings.

Sunday evening a fairly good audience was present and after the singing of a hymn and an invocation the guide influenced Mrs. Ripley and made a few general remarks, after which they took for the subject, "What is Spiritualism" and gave an excellent discourse upon same making some excellent points in the discourse, illustration and comparisons presented which were interesting, and the audience listened with much attention. After the discourse another guide influenced the medium and gave descriptive readings and tests, mostly recognized.

Monday evening, April 4th, under the auspices of the B. P. R. Club, a progressive pedro party was held at the home of Mr. W. L. Albee, 404 Vermont street, and a goodly number were present to enjoy the pleasure of the evening. Nice presents were given the winners of most points. Dr. Hagan got 259 points and took the gentlemen's first prize. Mrs. Klipfel and Mrs. Schneider each got 259 points. Mrs. Klipfel having taken the first prize at the previous card party, she requested that the prize be tendered Mrs. Schneider. Mr. Albee has a beautiful home and the hospitalities of the evening were tendered in a very able manner. A nice lunch was served which was enjoyed by all.

Tuesday evening, April 5th, the Harmony Circle pedro party was held at the home of Mr. and Mrs. Sterling, 450 Fourteenth street. A large number were present and after the games were finished cake and cream were served. Your correspondent would again call attention to the special card party and drawing of prizes by tickets to be sold for the same for Friday evening, the 15th inst., at 374 Connecticut street.

Wednesday evening, April 6th, was rainy, but a fair audience was present at the Temple to hear the descriptive reading given thru the mediumship of Mrs. Ripley.

Quite a pleasant surprise was given us by the unexpected presence of Bro. Brooks who was passing thru Buffalo on his way home to Illinois, and who added interest to the meeting by his presence and the kind words expressed.

An anniversary greeting and token of kindly remembrance in the shape of a nice bunch of flowers were received from Mrs. Bixler of California. The members of the First Society were much pleased with the gift. Mrs. Bixler was formerly a resident of Buffalo and a worker in the interest of the cause here.

ADVANCES ALL ALONG THE LINE.

Progression is not sectarian. It has a sort of universal family relationship. "No man liveth to himself" alone. "No man dieth to himself." All are related to all. All facts are related to all other facts, directly or remotely. Science seems to be on a rising wave, as it greets the morning of the 20th century.

The twilight of the 19th century presented a herald of a new era in discovery. The X-ray discovered by Prof. Roentgen in the last days of 1895, was a startling revelation. That a living human skeleton, covered with flesh, could be photographed, seemed too much to believe; but it was within easy reach of all to test and settle it for themselves. Investigators were not so much afraid of a bony skeleton as they are of spiritual men and women. Clairvoyants have seen thru flesh and bones for ages, and often demonstrated their ability to see what was hidden from common eyes; but they could not offer the spiritual telescope to all and say "look for yourselves." because the seeing condition is in the individual, instead of a Crookes' tube that any one can use.

The X-ray is only the beginning of this new and wonderful department of discovery. Roentgen's discovery stimulated investigation, which soon became fruitful to such a degree that other discoveries so eclipsed the X-ray that it was almost forgotten. An extended sketch of successive discoveries tempts my pen, but for the present I must forbear.

It was soon found that Uranium is all the time spontaneously emitting rays of some sort which are capable of penetrating opaque objects in just the way the X-rays do. Following this discovery by a long series of experiments and critical analyses, Madam Curie wrought out the last wonder of the centuries. She had not found a new star in the

heavens, nor a new stratum of rocks in the earth, nor a new fossil in the primeval graveyards of the ages, but she had discovered a new element, or new qualities to an old one, surpassing all else in its marvelous properties. She named it "Radium." This and other cognate discoveries have startled the whole scientific world with a new idea of the nature and stability of matter. They find corpuscles at least one thousand times less in mass than the smallest atoms known in the chemistry of the elements; that is the hydrogen atom, the smallest known is one thousand times as large as a corpuscle of the Cathode ray.

An atom of hydrogen has been estimated by certain scientific experiments to be of such diminutive proportion, that one hundred and twenty-five millions of them in close proximity would scarcely be visible by a powerful microscope; but the most astounding conclusion derived from the behavior of these radioactive elements is that these atoms are slowly and spontaneously changing, transmitting themselves into other forms of matter!

This seems to be a long step away from the long established standards of science—of the immutability of the elements, toward the ideas of the ancient alchemists, the dream of hope and the study of centuries, that looked to the transmutation of the base metals into gold. As science advances in the more delicate sphere of activity and studies the border lessons that link together the visible and invisible universes, it steadily leaves behind it the old-time crudities and arbitrary standards, and reaches forward and inward toward the realization of the spiritual border that fringes the natural world, and invites the lone traveler along the bleak and barren shores to the sunlit fields of immortal life and limitless opportunities for all our natural faculties.

As science advances religion catches the morning gleams and expands with a new impulse and new interpretation of Nature, God, and Human Destiny.

LYMAN C. HOWE.

Life is a wheel, and nature moves in circles, passing the same points again and again, the points being distant or near to the sense as the courses of life have influenced its nature. The Right of Way,

A woman never does care for her own soul so much as she cares for the man she loves. But if she is good she cares for his soul more than for her happiness, or even than for his happiness.—The Allen.

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No. 1	No. 2	IN EFFECT NOV. 13, 1903.	No. 2	No. 4
8.30 p. m.	8.30 p. m.		8.30 p. m.	8.30 p. m.
7.55	6.00 Lv.	Dunkirk	Ar.	6.00
8.05	6.10	Fredonia		6.10
8.10	6.14	Luzon		6.14
8.20	6.28	Lily Dale		6.28
8.25	6.40	Cassadaga		6.40
8.41	6.49	Moore		6.41
8.45	6.57	Sturdevantville		6.57
8.57	6.08	Geary		6.08
9.00	6.16 Lv.	Falconer	Lv.	6.16
9.45	6.49 Ar.	Jamestown	Lv.	6.49
9.14	6.21 Lv.	Falconer Junction	Lv.	6.21
9.20	6.27	Warren		6.27
9.29	6.39 Ar.	Tuscola	Lv.	6.39
				6.40

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m. Falconer, 8:14; Lily Dale, 8:22; arrive Dunkirk, 10:28.
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Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Fall corner Jc., Warren and Irvineton. 92-1yr

METAPHYSICAL.

Conducted by EVIE P. BACH.

AWAKE.

Up, my soul, that art sleeping
There in thy dark self-grave!
Up, and out where the sweeping
Wind of the Spirit can save.

Up, and out in the field
Where thy forces may have full sway!
Out, where thy life is revealed
In the light of the workers' day.

Up, and out with the throng
Who need the Christ-faught might
Who wait for the glorious morn
Of the resurrected life.

Awake! Spring forth and be free
To work, to love, to be still,
To master the waves of the sea
Or temper thy human will.

Awake, for the Day is here!
The night-bird of woe has flown.
Now sounds the trumpet-call clear
To bid thee come forth to thy own.
—Helen Van Anderson.

MAKE EVERY DAY COUNT.

The man who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out with no plan. Begin every day, therefore, with a program and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the results.

Make up your mind, at the very outset of the day, that you will accomplish something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something achieved.—O. S. Marden, in Success.

Most lives are commonplace; we are born, married—or not married—and die—that is all there is about us, unless, perchance, we have an ideal, in which case we cannot die. To the vast majority the drama of life is a dull and tiresome tragedy. Now and again we catch a glimpse of an ideal and are inspired for a moment, but the brightness, as of heaven, soon fades into the common night and we are alone with our commonplace lives, our accumulated wealth, our trivial pleasures, our anxiety as to what we have or have not, and our heedlessness of what we are; our white-robed guests have vanished and we are dejected—a hopeful indication of our sanity. We are of no account because there is no constant flame upon the altar. What is the corrective for the dullness of this prosaic life but the inspiration of ideals!

Of worthy aspirations, the helpfulness of service and the enthusiasm of labor are both satisfying and easily available. Our best work is never done unless we aim at an excellence a little better than our best. The idealist scorns to do unskilled work. Is the task menial? Yet is it sublime if it be useful; he will neither slur nor botch it. Every labor worthy of his engagement is undertaken as a work of art. Whether it be to peg a sole, plant a forest or paint a sky, he dreams always of perfection, the great unattainable. Inspired by an ideal the blacksmith burns incense on his furnace-altar, the builder sets every stone into the Temple of his God; labor becomes a sacrament. The art-consciousness is a source of happiness, high and permanent as any joyful interest that engages the human mind. Drudgery is work done without the sense of art. Laziness is the indisposition to drudge. All men are lazy in this sense. High attainment, by realizing beautiful visions and actualizing

lofty conceptions, turns all work into art. The supreme in human achievement is the unknown quantity in the equation of history. Strange factors and functions come into view as we proceed with the solution of life's problem, impelled by unseen forces and conceptions stirring within the soul. The true alchemy, which makes all toil artistic, is the ideal or art-consciousness, whether it be the literary sense of the author, the interpretive talent of the actor or musician, the artistic genius of the painter or the inventive and perfective faculty of the artisan. The ideal is the salvation of the worker.

Our work cannot express clearly what we do not plainly see; for, indeed, the very fibre and essence of art is the faculty of vision, the possession of an ideal in the consciousness, not transiently but as the illuminated ego of artistic creation. Without this vision we are spiritually blind, and no idealistic plans can be laid, purposes accomplished or enjoyments obtained. Magazines of Mysteries.

THINKING GOD'S THOUGHTS.

The great majority of human beings spend their lives in thinking man's thoughts after him. Every thoughtful person will own that there is a great yearning in the hearts of men and women of to-day for more wholesome, sincere and satisfying experiences and for more of the freshness and simple joy of life. Any suggestion that promises to aid even indirectly in bringing about these better conditions is worthy of consideration. The one I have to offer is for a more universal acquaintance with the features of Nature near us and for frequent and direct contact with her.

In our efforts to lift the mind above the disintegrating effects of grief and anxiety, let us also remember that constant dwelling in thought upon lifeless things, however ingenious, and upon conventionalities and business custom is exhausting to brain and nerve. The Spirit of the Ideal is moving in and irradiating everything that has life. It fills the elements. The "God-push" is felt thru all the universe of expression. The march of life is ever toward higher manifestation. He who comes in close touch with Nature partakes of this subtle beauty and power. Did you ever return from a mountain climb or lonely country ramble without feeling this uplift and refreshment of soul? Have you not often caught from such an outing an inspiration for your work that sent into it the very individuality and charm that you had been seeking? This is a very real experience. Your mind, being freed to a certain degree from the lower, heavier thought-current, responded readily to the Infinite Force.

Maurice Thompson says: "Thought gathering is like berry gathering; one must go to the wild vines for the racy-flavored fruit." That the trend of interest has set strongly in this direction, the increasing number of popular books on birds, trees, flowers and kindred phases of outdoor life is proof. It is said upon good authority that of the thousands of such books published in the last ten years not one has been a complete failure, financially. If the daily paper and illustrated magazines reflect the popular demand, the constant publication of Nature articles shows an increasing interest in these subjects. Also an enlightened intelligence is re-deeming the primitive energy within us from the savage instinct that destroys, for the pleasure of feeling power and skill to destroy, and that on the other hand encourages the destruction of happy lives for the gratification of vanity.

As we know more of the life stories of the beautiful and interesting creatures about us, which are so dependent upon our power, the tide of good-will wells spontaneously within us and we ourselves are enriched by its broader flow. As each expression of life becomes precious to us, we are more easily assured that, whatever its experiences on the upward way, "not one is forgotten" by the Infinite Love

and Intelligence. Every child should be taught to know and love the common birds, animals, trees and flowers of his or her locality, and have the attention called, directly or indirectly, to such beauties as form and color, light and shade and rhythmic motion. Much depends, of course, upon the teacher's realization of the possibilities of the study. Surely a love for the beautiful in Nature and a sympathetic interest in all forms of life cannot be awakened by teaching children the diseases of trees and in dissecting and studying the structure of the dead form! Let the teacher arouse appreciation and love for life and beauty fresh from the Creator's thought, the awakening of a noble protectiveness, and the opening to the child of a door to wholesome pleasure—a door that, once opened, can never be closed. Early youth is a period when the sensuous and emotional natures must be considered.

The association of boys and girls in hearty out-of-door exercise, tours of discovery into the woods and fields, and, under wise guidance, a study of the beauty, purity and true meaning of all natural forces, will do much to satisfy and render unattractive the overstimulation of many so-called pleasures. This is an interest in which people, at all periods of life, may find equal enjoyment, and in it families may find common ground of companionship. The soothing and refreshing power of Nature is universally conceded, and in the degree of our oneness with the Source of all life do we rejoice in her great, sweet harmonies and freedom from discordant thought.

I have in mind a grand woman, the principal of a college preparatory school, who had been reared in a family of Nature-lovers. After rising early and accomplishing a marvelous amount of educational and literary work, she would often take a five or ten-mile walk, alone with the sweet out-of-doors, and return, as she said, "completely rested and ready to work until midnight." That woman was filled with the strength and merry comradeship of Nature. Most of the boys in her school prized her companionship for a tramp more than that of their playfellows. She was their friend and confidant. Can you not picture the vigor and fresh naturalness of the girls who were long under her influence?

A well-known naturalist says, in a delightful book about birds:

"To appreciate the beauty of form and plumage of birds, their grace of motion and musical powers, we must know them. Then, too, we will be attracted by their high mental development, or what I have elsewhere spoken of as their human attributes. Man exhibits hardly a trait which he will not find reflected in the life of a bird. The sight of a bird or the sound of its voice is at all times an event of such significance to me, a source of such unfeigned pleasure, that when I go afield with those to whom birds are strangers I am deeply impressed by the comparative barrenness of their world; for they are in ignorance of the great store of enjoyment which might be theirs for the asking."

* * * and here lies the secret of youth in age which every venerable naturalist I have ever met has convincingly illustrated. I could name nearly a dozen, living and dead, whom it has been my valued privilege to know. All had passed the allotted three-score-and-ten, and some were over fourscore. The friends and associates of their earlier days had passed away, and one might imagine that they had no interest in life and were waiting for the end. But these veterans were old in years only. Their hearts were young. The earth was fair; plants still bloomed, and birds sang, for them. There was no idle waiting here; the days were all to short * * * so I say to you, if you would reap the purest pleasures of youth, manhood and old age go to the birds, and thru them be brought within the ennobling influences of Nature."—ISABEL GOODHUE, in Mind

A New Book of Poems.

The many friends who have enjoyed reading the poems by Henry M. Edmiston, that have appeared in this paper, will be pleased to know that he has a book of them in process of construction in THE SUNFLOWER office. It will be entitled "Rhymes for the Times," be neatly cloth bound, about 200 pages, and will sell for \$1.00. It will be ready for delivery sometime in May.

Excursion to Niagara Falls.

Via D. A. V. & P. R. R. April 2. Train leaves Lily Dale at 8:32 a. m. Central time. Rate, round trip \$1.50. Tickets good returning April 2nd, and 3rd. See hand bills.

"The wise man prizes these three things: Gentleness; economy; industry. By being gentle, your energies are conserved. By being economical, you can be liberal. By being industrious, you secure rest." —Elbert Hubbard.

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TESTIMONIALS.
MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:—Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for five years. The doctors here said it was rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctors said they could not do anything for it but thanks to your treatment, the swelling has all gone from the leg and my arm is better.

Yours Truly,
MRS. JAS. G. WHEELER, Standish, Mich.
MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.
DEAR MADAM:—I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly,
MARY L. PAYNE, McComb, Miss.

A GENEROUS OFFER AND A CALL TO SPIRITUALISTS

TO THE SPIRITUALISTS AT LARGE.

A Generous Offer has been made by a prominent Spiritualist to give One Thousand Dollars to the National Association of Spiritualists, provided the Spiritualists at large will contribute another thousand dollars in the same relief fund, by the first of June. The N. S. A. is now paying out a large sum monthly in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul, who has not already done all it could for this object, kindly send contributions, large or small to the following address; each will be acknowledged with thanks.

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The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

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"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

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PERSONAL REMINISCENCE.

The Horrors of Orthodoxy Supplanted by the Beautiful Truths of Spiritualism.

If I had only known the truths of Spiritualism from my earliest childhood how much misery of mind I would have been spared.

My grandmother was a Calvinist and made us children believe that happiness was a kind of wickedness. For recreation we were taken to the chapel where the minister preached hell-fire. He used to begin in a soft low voice and then suddenly yell out about damnation. When he yelled I screamed and had to be taken out shaking with terror. When I was six years old she used to take me to prayer meetings which were held in an undertaker's shop. Child that I was I knew that the undertaker had shut up and taken away my little sister, and while my elders prayed I looked in terror under the sofa to see if he had another little coffin there ready for me.

One day when I was eight years old I was going to have my photograph taken. I walked along the streets of London feeling quite happy when suddenly I saw a dreadful picture of the Judgment Day. All my pleasure was completely damped for years. That picture was ever before me.

On Sundays granny showed us the pictures in an early copy of Milton's Paradise Lost. These pictures represent Satan carefully toasting poor people in a sea of fire. The terror those pictures occasioned me was intense.

When I grew older and was taken to the Church of England my spirit always rebelled against saying or singing those blood-thirsty psalms of David. I would not say them. I would not join in the "curse-everybody" service which we always had on Ash Wednesday.

As years went on I made a creed for myself which was in accordance with my own conscience and I ignored creeds which my spirit repudiated.

Spiritualism has supplied all the teaching I needed. I know. I do not believe. I know that spirit return is real because my husband and I have had spirit visitors, uninvited and not then wanted. So I must accept what I have myself seen, heard, felt and experienced intuitively.

Death has no terrors for me now that I know it to be merely one of the phases of life—just the slipping off of my outer envelope. There is time for everything now. Time to be happy and enjoy all the good things which infinite wisdom and love has to bestow now and forever for the children of men.

PHOEBE A. NAYLOR.

DOCTORS AND EDITORS.

A doctor in an Iowa town expressed the opinion that newspapers are run for revenue only, whereupon the editor of a county paper in a neighboring town expressed himself in the following statement published in his paper:

"What in thunder do doctors run for, anyway? Do they run for glory? One good, strong, healthy doctor will run this office for six months. An editor works half a day for \$3 with an investment of \$3,000; a doctor looks wise and works ten minutes for \$200 with an investment of three cents for catnip and a 'Pill-Box' that costs \$1.35. The doctor goes to college for two or three years, gets a diploma and a string of words the devil himself cannot pronounce, cultivates a look of gravity that he pawns for wisdom, gets a box of pills, a cayuse and a meat saw, and sticks out a shingle as full fledged doctor. He will doctor you until you die at a stipulated price per visit, and puts them in as thick as your pocket-book will permit.

"An editor never gets his education finished; he learns as long as he lives, and studies all his life. He eats bran, mush and liver, takes his pay in hay and turnips, and keeps the doctor in town by refraining from printing the truth about him. We would like to live in the neighboring town and run a newspaper six months and see if the doctor would change his mind about running a newspaper for revenue only. If we didn't get some glory out of it we agree to take a dose of his pills after first saying our prayers. If an editor makes a mistake he has to apologize for it, but if the doctor makes one he buries it. If we make one

there is a law suit, tall swearing and a smell of sulphur; but if the doctor makes one, there is a funeral, cut flowers and a smell of varnish.

A doctor can use a word a foot long, but if the editor uses it he has to spell it. If the doctor goes to see another man's wife he will charge the man for the visit, but if the editor calls on another man's wife he gets a charge of buckshot. Any medical college can make a doctor. You can't make an editor he has to be born one. When the doctor gets drunk, it is a case of 'overcome by heat,' and if he dies it is heart failure. When an editor gets drunk it is too much booze, and if he dies it is delirium tremens. The editor works to keep from starving, while the doctor works to ward off the gout. The editor helps men to live better, and the doctor assists them to die easy. The doctor pulls a man's leg; the editor is glad if he can collect his bills at all. Revenue only? We are living for fun and to spite the doctor."—From Medical Talk.—Columbus, Ohio.

PITTSBURG NOTES.

"The subject of Miss Harlow's lecture Sunday, April 3d was, 'The Democracy and Beauty of Death.' The speaker said: At this time a number of people are keeping a feast closely related to the so-called Death, and in their Easter services, do not understand that their friends are not dead, that they are not waiting in the grave until Gabriel blows his trumpet. Would that they comprehended the fact that their dear ones are not dead, but more alive than ever, and realize more than ever that life is continuous, that men do not die, but only change their relations to a grip on the real tangible side of life in the spirit world.

"As we look at the Democracy of death, we can find no cessation of beauty and symmetry, and life is making the gradual changes taking place. Tho the methods or experiences of these changes may be different, we must all pass over according to nature's order. We should look upon the body (when the spirit has passed out) as an old dress or garment laid aside, for at one time the atoms breathed the very dress we wore. As time moves on men come and go until thru the progress of the ages we are able to hear the communications from the friends passed to spirit realms. This is not because man died, but to the advancement of humanity in the liberties and other relations conducive to the higher demands of his existence in this progressive state.

"Some day we may have a new garment. We make ready the garments for the spirit sphere, by right living in this sphere, and our dear ones will help us. Turning to this Easter morning many are looking at the arising of one man for hope of their own resurrection. Let me point them to the great and time principles of nature as understood at this time, viz: That there has always been and is now a continuous resurrection of new life from the everlasting changes taking place in nature's processes of evolution. This Angel of death, so-called, is democratic, no respecter of persons for all must pass the portal of this change."

Sunday evening, April 3d the discourse was a repetition and continuance of the talk of last Thursday evening, in which Miss Harlow spoke of this being the 56th anniversary of Modern Spiritualism.

M. C. MATTHEWS

Mediums N. S. A. Report—Relief Fund.

Kindly allow me to make the following report of the contributions received to March 31st for the Mediums' Relief fund—previously acknowledged \$138.78, since received, \$156.70, as follows: Dr. B. Anna Schermerhorn, \$10.00, H. H. Edmiston, \$10.00, I. S. Taylor, \$10.00, S. C. \$10.00, J. R. Francis, \$5.00, Cecilia Nelson, \$5.00, Mr. and Mrs. Lewis Fouts, \$5.00, Mary T. Longley, \$5.00, Psy. Research Sp. So., Richmond, Va., \$5.00, Mrs. J. A. M. Allen, \$5.00, Maria McGuinnis, \$5.00, H. C. Fulcher, \$5.00, Mrs. Geo. Fellows, \$5.00. Mrs. Bigelow, in memory of her father, S. Howe, \$5.00, Ann Rice, \$5.00, B. Dorscher, \$5.00, S. N. \$5.00, Major, U.S.A. \$5.00, Cash, Worcester, \$2.50, Mr. and Mrs. J. W. Gates, \$2.00, Sarah J. Storks, \$2.00, Geo. A. Davis, \$2.00, Mrs. S. S. Sutton,

\$2.00, J. H. Taylor, \$2.00, A. Seeker, \$2.00, Mrs. L. A. Manning, \$2.00, G. L. Watson, \$1.00, E. F. Avery, \$1.00, D. Winkler, \$1.00, M. Betz, \$1.00, Mrs. Briggs, \$1.00, A medium and Spiritualist, \$1.00, L. Steinborn, \$1.00, H. B. Austin, \$1.00, Louise Crawford, \$1.00, Friend in Michigan, \$1.00, Chas. Baumann, \$1.00, Widow's Mite, Kansas City, \$1.00, A. B. Decorah, \$1.00, W. E. Hurst, \$1.00, Ellen Forster, \$1.00, J. M. Musselman, \$1.00, Harriet Crafts, \$1.00, J. Barber, \$1.00, Lotela and Nannie, \$1.00, T.S.A. Truth-seeker, \$1.00, Clarissa H. Mullens, \$1.00, D. Edson Smith, \$1.00, Robert Bayles, \$1.00, A friend, F.D.E., \$1.00, C. Hungartner, \$1.00, A. Tappert, \$1.00, L. B. Morse, \$1.00, Jacob Hey, \$1.00, J. H. Brotherton, \$1.00, Martin Pearson, \$1.00, A friend, 25c, J. Denear, 25c, G.W. Macatee, 20c.

The entire amount received is \$295.48 and we have yet to collect over \$700 by the 1st, of June, to secure the second thousand promised by our good, nameless friend. Please, dear friends, those who have not before contributed, send in your donations at once to this office for this noble object; our needy mediums must be sustained, those we are now caring for can not be dropped for then will they be objects of charity indeed; but we must have money to keep up this fund, for the monthly pensions are steadily draining its resources. If every Spiritualist would send just what can be spared—dimes or dollars—we will be very grateful; then we could care for those who are in sore need of help. We notice, that so far, the greater number of contributors are those who are always ready to respond to any call for aid in our good work. We see but few names on the list, yet it would seem as if every Spiritualist would be willing to send something for this work of caring for sick and aged mediums who are in need. One lady donated \$5.00, in memory of her ascended father. If others would send something in memory of their loved ones, the angels would surely smile upon them.

Many who send are themselves unable to do much, but they are blessed in their good work. Some are veteran soldiers, others aged and ready for the beyond. All are gratefully remembered by this association. We receipt for all and send expressions of thanks, when we have the address of the donors, but we herewith express fervent thanks to all who have aided in this good work.

Some have asked why we do not found and open a Mediums' Home. Our reply is, we tried to do so, but could not get sufficient means to open and furnish a home, and as it takes a great deal of money to keep such an institution in operation, we decided to turn the affair into a Mediums' Relief fund from which to pension as many needy mediums as we can. We also learned that mediums preferred to be with their friends, or to care for themselves with a pension, rather than to be in a home, and thus we found the pension plan to be the best for all concerned. Please help the N.S.A. to keep it afloat. Your contributions—large or small—will be thankfully received, by

MARY T. LONGLEY,

N.S.A. Sec'y.,

600 Penna. Ave. S. E., Washington, D. C.

To Psychic Educator Subscribers.

When Moses Hull decided to discontinue publishing The Psychic Educator, he arranged with us to send THE SUNFLOWER to his subscribers for the unexpired time. These subscriptions have now expired and we are sending notice to that effect.

We trust that all have been satisfied with the substitution—not that we think one paper can take the place of another, but that they have received their money's worth.

Mr. Hull will continue his Psychic Educator department in THE SUNFLOWER, and in that way we will publish much that would have appeared in his magazine had he continued its publication. Possibly later he may find the way open to again publish it, and we will be among the first to welcome it. In the meantime we invite his friends to receive his regular contributions thru this paper.

Discontent is a good thing. It makes us go, as fuel does the locomotive; but overcharged with it, we do nothing but sizzle and smoke.—Musings by Camp-fire and Wayside.

DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seer after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a selfish propensity and serve a selfish desire? If so, then read the greatest book of modern times.

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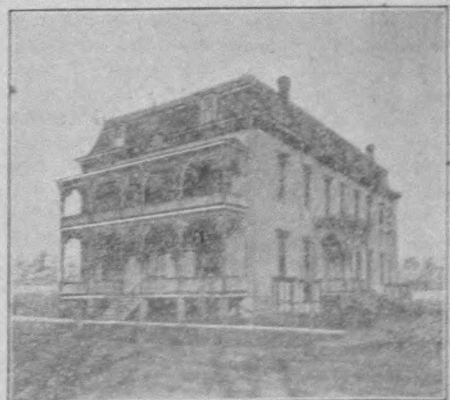
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Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

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A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 48 well printed pages. Price, 10 cents.

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

Wayside Jottings,

Gathered from the Highway, Byways and Hedges of Life. By Mattie E. Hull. This is a marvellously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author; also, a portrait of Moses Hull. Price, neatly bound in English cloth, 75 cents.

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All About Devils;

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The Real Issue.

By Moses Hull. (Only a few left and not to be reprinted.) A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Every one should have it. Price, 10 cents.

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A sermon by Moses Hull on some of the sins of our aw makers, in which the "Refuge of Lies" heaped upon reasons for sinful legislation has been "swept away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Dr. J. M. Peebles left San Diego, Cal., April 3d, for Battle Creek, Mich., by way of the northern route thru San Francisco, Spokane, Seattle and Portland.

Miss Nellie Turner writes from Niagara Falls, N.Y.: "The First Spiritual society of Niagara Falls is still flourishing. Our pastor and president, Mrs. A. G. Atcheson of Buffalo, has served this society for the past twenty-one months and she has proven herself a very able and willing worker in the cause of Spiritualism. Under her influence this society has been enabled to rise above the tide of opposition which every struggling society has to contend with. The members feel justly proud of their pastor. Services are held in the Maccabees Hall every Sunday evening. Mrs. Atcheson's lectures are bright, interesting and instructive, and she follows the lecture with spirit messages, which bring comfort to many sad hearts and provides much food for thought for the skeptic. Three seances for the benefit of the society have been held during the month of March which were well attended."

"On the evening of April 3d, the First Spiritual Society of Niagara Falls celebrated the 56th anniversary of Modern Spiritualism. Our hall was well filled, all seats being occupied, and a few persons were obliged to stand. We were favored by having with us Mr. Bach, editor of THE SUNFLOWER, of Lily Dale, that breezy little paper that all subscribers receive and read with joy. Mr. Bach delighted the audience in his very interesting talk on Spiritualism. A. G. Atcheson of Buffalo favored us with a recitation, as did also little Florence Bailey. Music was furnished by Miss Clarkson and Master Roy Emory, which was appreciated by all. Members of the society desire to extend their thanks to all who helped make our anniversary services so enjoyable."

Dr. Bland informs us that Attorney Shaw has dropped his libel suit for \$25,000 damages against the American Medical Union. They are making a hard fight against medical monopoly and should be sustained. Their membership fees are \$1 per year. Address Dr. T. A. Bland, Sec'y, 261 Hoyne Ave., Chicago, Ill.

Estella F. Baillet writes from Erie, Pa.: "The Progressive Pedro social and entertainment met Saturday evening, March 26th, at Metcalf's Hall, 824 State street. Fourteen tables of pedro players were kept busy and prizes given, one of which caused a great deal of merriment. After having been wrapped in a dozen or more wrappings the last was found to contain an Easter rooster which actually crowed (when the minister crowed for him). Recitations and music were in order, after which hot coffee and lunch were served and a jolly good time was had until midnight. Sunday evening Mr. French gave a lecture in commemoration of the 56th anniversary of Modern Spiritualism, followed by tests. Many of his friends are already regretting that only two weeks more remain of his four months' stay with them for his worthy wife and himself have made many new friends since coming to Erie as strangers, and their good wishes will follow them wherever they feel called to go."

Mary C. Von Kanzler writes: "After officiating for the First Spiritualist Church of Rochester, N. Y., for four months, I returned home to Fulton, N. Y., just in time to make preparation for our 56th anniversary celebration which was duly observed on the 31st day of March the only day that should be recognized we believe, as the birthday of Modern Spiritualism, as proof given thru the tiny rap. While our services were being conducted raps as in applause to some part of the discourse would come, startling to persons present. I think this may be called the first celebration held in Oswego county in recognition of the raps at Hydesville, thru the wonderful mediumship of Katie and Margaret Fox. Mrs. Sarah A. Walters, the well-known lecturer and medium, and your correspondent, conducted the ceremonies on this occasion."

Correspondent writes from Kokomo, Ind.: "We have with us this month, Bro. Frank T. Ripley, whose home is now in Tipton, Ind. A large and enthusiastic audience greeted him and his lecture and messages were well received. Bro. Ripley came to us a total stranger and some of our best citizens were present. Bro. Ripley spoke of THE SUNFLOWER and we hope to send you many subscriptions soon. THE SUNFLOWER has greatly improved. It gives out grand truths to all and it is well appreciated here."

H. D. Barrett writes: "Please tell 'all the folks' that my address for the months of April and May will be P. O. Box 462, Syracuse, N. Y. I should be pleased to fill lecture engagements on week evenings within reasonable distance upon reasonable terms. First calls, first served. Would like to hear from our Spiritualistic friends in Utica, Elmira, Binghamton, Cortland, Ithaca, Auburn, Rochester and points adjacent thereto. Let us establish the principle of reciprocity and push the good work forward."

Jessie S. Pettit-Flint writes from Corvallis, Ore.: "The First Spiritual Union of Corvallis, observed the 56th anniversary on Sunday, March 27th, by serving cake and coffee at the close of their afternoon meeting. A cordial invitation was given to the whole congregation to remain. This was a surprise to the people, as it was the work of a few members and their friends. A most enjoyable time was had. The day was marked by the absence of all discordant elements. Never have we felt more harmony than prevailed on this occasion."

Theodore Franck writes from Louisville, Ky.: "The meeting held at Church of Spirit Communion of this city on Sunday evening, April 3d, showed a considerable increase in attendance. Mr. Wm. M. Sharp of New Albany, Ind. opened the service with an inspiring prayer. Immediately afterward Mr. H. Thorndsen sang an impressive solo, 'Where is my wandering boy tonight,' which was greatly appreciated by all. Mrs. Annie Thorndsen chose for her subject of discourse, 'Some Reasons Why.' Her deep reasoning and admirable logic has aroused many toward intellectual advancement. All mail for Mrs. Annie Thorndsen should be directed to her home, 539 East Jefferson street, Louisville, Ky., and not in my care."

D. Feast writes from Baltimore, Md.: "Dr. N. F. Ravlin preached an eloquent sermon Sunday, March 27th at 8 p. m., taking for his subject, 'And I saw a new Heaven and a new Earth.' The Doctor said: 'Spirituality seems to be dead among the people, and it needs a new earth and a new heaven to spiritualize the people. The earth's inhabitants at the birth of Jesus were so steeped in sensuality, lust, avarice, pride and injustice that the people were not sufficiently unfolded to understand the spiritual teachings of Jesus. When the new earth and the new heavens appear man will then be in the spiritual body. Then he will be spiritually unfolded to discern the things of life. I do not speak of the physical brain of man. That is purely physical; but I speak of the consciousness behind that brain. The physical brain is to transmit thought only. That the physical brain sometimes called the 'gray matter,' will with the body disintegrate and perish with the man, but the ego—the man—will survive and live forever. When the new heavens and the new earth appear who is to lead in the new dispensation—the carnally minded? No. The lustful man? No. As truth advances error vanishes. The leaders will be men of broad mind, men of truth and lovers of justice; they will be the leaders in the new dispensation of truth and spirituality.'

Dr Beverly writes from Chicago: "The Spiritual Science Society will give their last party of the

season, at Lakeside Hall, corner 31 street and Indiana Ave. Chicago, Saturday, April, 23, admission only 25 cents. We have not space to tell of the good things prepared for their enjoyment. Every paid ticket will entitle you to a free reading by your choice of the twelve psychics and mediums who will be ready to diagnose your case. Some of the finest palmists and readers in the city will wait upon you and be glad to give you a taste of these wonderful truths. Special music, with sketches, by the funny man and hypnotic demonstrations by the fun maker. After all this entertainment the dancers will delight themselves till morning, the music being furnished by Vogel's Orchestra. Eight angel dancers, arrayed as ghosts will give a drill under the direction of Prof. Ellis, then lead the grand march in which every one in the hall will participate. These parties have been a great success in every way every month during the winter and will long be remembered for their variety and enjoyment. Our all day meetings will be continued during the month of April. Twenty mediums were present last Sunday, to entertain and demonstrate, beside many speakers, so it is easy to hold the people from 2 to 10 p. m. after which a materializing seance is held by some medium of note and honest reputation. The people of Chicago are awaking to the new truths and the new thought that is being taught and lived by the many workers of this great city."

Mrs. Addie Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists convened in Butterfield's hall Sunday April 3rd, both afternoon and evening and enjoyed the pleasure of listening to Harrison D. Barrett of Boston. He spoke of Spiritualism past and present. The lecture was both instructive and interesting, the only fault was that it was not half long enough for the audience altho we do not wish to demand too much. Your correspondent was called to Upper Lisle to the home of Mr. Leroy Rouse an old time Spiritualist, he being very ill with lagrippe, it having taken on a pneumonic condition but am very happy to say that under magnetic treatment he is on the road to recovery. I find Mr. Rouse and his good wife and brother a wonderful family of harmonious Spiritualists and hope they may live many years of unalloyed happiness."

A Plea For Freeville Camp.

Your correspondent has been authorized to solicit articles that will sell or money to help to furnish a bazaar at the Freeville Camp, beginning July 25, 1904, the funds realized to be used to defray expenses. I ask that all persons interested in Spiritualism will contribute at least a mite, to this work.

The camp at Freeville is located at the junction of the Lehigh Valley R. R. trains from Auburn, Elmira, Ithaca and Cortland, all meet twice daily. The camp is pleasantly located in sight of the depot, board can be obtained at reasonable rates.

There is a miniature lake on the grounds, where you can watch the fish dart here and there in its depths. A beautiful grove of trees some evergreen to beautify the grounds and hammocks are furnished to be used by these too lazy to attend the lectures or to rest after being too overloaded mentally.

Our President, Mr. Wm. Kelsey together with his able staff of officers among whom are Miss Victoria Moore, Secretary, of Dryden, and Mrs. Myers of Harford Mills, treasurer, also last but not least Mrs. Mc Niel of Trilly, vice President. They need our cooperation now and I ask in the name of Spiritualism for all to put their shoulders to the wheel and push.

If we do that then Freeville Camp will be second to none.

Any one wishing to contribute anything for this work can send it to Mrs. Addie Cooper, 227 Baker st. Syracuse, N. Y., or to Mr. Wm. Kelsey Cortland N. Y., even if it is only a few pennies, and your name shall be sent to THE SUNFLOWER. Now is the time, my dear sisters and brothers, the help is needed now.

Yours in truth,
MRS. ADDIE COOPER.

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BODY, SOUL, SPIRIT.

(Continued From Page 1.)

life, as I have said before, man is a triune being in one sense; in another sense he is only dual, having a material body enlivened by a spiritual presence and acted upon by a superior or higher intelligence. Well we will now let him alone until we find him at the last end of earth life, with his material body worn out so that the surrounding spirit forces cannot long sustain in it an earthly existence. What takes place? The spirit—astral body—leaves the old earthly body, which is the home of the soul, as it is called and as the spirit body can be acted upon by the one mind or one soul, it is yet a living being and goes on and on just as well without the old earthly body, and in the ages beyond this astral body is at last worn out and diffused into the arcana of the spirit realm, and what is left of what we once called a man? Some would say, Why, nothing but his soul or intelligence. I say, no; there is nothing left of the individualized man, for he has all been distributed "back into the realms of nature from whence he came," and as there is nothing left in an organic shape for the great mind or soul to act upon, he has as the minister says, become "one with God," or he has returned to the fountain from whence.

There is not one iota of proof that man is immortal in an individualized condition. He may be immortal in the sense that there is "nothing lost" in the universe, but what spirit or what god ever came and reported to man on earth that he had lived to the end of time as an individual soul, spirit or god? None—no not one; nor can it be proved by any means known to mortal man on earth or in the region that surrounds the earth, that man's soul, spirit, or body is immortal as an individualized entity. We are one with all things eternal, and our bodies, the material of them, is as old as the eternal hills; our spirits as old as the eternal forces of nature, and our intelligence is as old as the eternal intelligence that is always, and always will be, and we are one with all things in nature, and of nature. We are one with what the Christian calls God.

The above is an article that I wrote "ten" years ago. As you see it conveys the same idea that Dr. Joseph Sims advances, i. e. that man does not think with anything but with his soul, or with so much as his spirit himself is acted upon by the great over soul or great intelligence of the universe in which we live and move and have our being.

J. W. DENNIS.

Buffalo, N. Y.

MATERIALIZATION.

The following original article on materialization, written by N. H. Eddy, read before the P. R. C. Club, Thursday evening, March 24th.

I feel that the subject and topic for consideration, is one that is of vast importance and of great signification to humanity, because it relates itself to all things that connected with the universal forces in nature, combining as it does in itself all the factors of both the material and spiritual forces, that go to help make up the expressions of life, in all their various forms of existence. The subject expresses itself to me as referring to some form of expression; look in whatever way, that we may and what do we see, but the outer and inner expression or manifestation of these material and spiritual forces in nature's great laboratory, as seen with the eye of material or spiritual vision. Those who can only see with the eye of material observation, they see the solidified form of material atoms, which are but parts of nature's forces made up thru the law of concentrated action of these atoms in nature, and to those who can see clairvoyantly or with the eye of the spirit, they see both the material and spiritual manifestation or expression of nature.

Humanity in all its phases or expressions of life, in whatever form, shape or manner it is manifested is but the working of nature's laws in the chemistry of nature, materializing to view the object beheld by the eye of the material or spiritual observer, for the very atmosphere is filled with

the chemical atoms, that go to make up the various forms and objects which are brought to view thru materialization or the chemistry of nature, for as we breathe, inhale or exhale, we take into or throw out of our body, some part of this chemistry of nature and the chemists of spirit life are better able to see and understand the working and action of these universal laws, hence thru the analysis of these forces, can the better concentrate same to bring out the materialization or manifestation of the atoms which are but parts of the universal whole.

Take the tiny rap, what is it, but the intelligent use of the magnetic and electric forces concentrated into action, thru the natural laws of nature, produce the sound which we call the rap, and thru the intelligence of spirit in the material form, also that of the spirit intelligence, out of the material forms brought the understanding between the material and spiritual existence, or life in its different phases of expressing itself as an individual identity, same giving knowledge which is unknown or foreign to the mortal brain or form, thru which the intelligence is manifested, and I believe that the expression thru the brain, is but one form of materialization or the action in the chemistry of nature, as well as that part which is expressed thru the form that represents the physical manifestations of some loved one or friend, who has, thru the law of transition, passed to the realm of spirit, yet can, under the proper conditions in chemistry of nature, manifest its own material and spiritual identity, and be recognized as same.

There is the materialization of the material forms and there is the materialization of spirit form, both of which are brought about thru the chemistry of nature, or the concentrated action of the atoms which go to make up the object viewed, either from the material or spiritual point of observation, and all is but the action of law, in the chemistry of nature, or in other words, termed materialization. Take the trance medium, the manifestation of spirit intelligence given thru the brain cells of the medium, is but the materialization of a force or the concentrated action of intelligence giving expression to same thru that channel for its purpose and is but the action of the one and same law. Such are the few thoughts that I desire to leave with you for your kindly consideration.

DO WOMEN WANT TO VOTE?

Conclusive Evidence That a Large Majority Desire the Ballot.

I have before me six editorials bearing upon woman suffrage that have just arrived through the mail, and every one of them assumes as an excuse for denying women their citizen's right to the ballot that women do not want to vote. Even editors who claim to believe in the justice of it make this excuse.

Pray what would you have we women do to prove that we wanted the ballot? You will not let us vote in order to prove it except in four states, and in those states the women have certainly shown that they want to vote by actually doing so year after year in as great a proportion and sometimes greater than the men. If you do not believe these women care for the ballot, just try to take it from them and see what will be the result.

We have presented more petitions to our legislative bodies asking for the ballot than have ever been presented upon any other subject in the history of our nation.

At the time of the last constitutional convention in New York state the women secured petitions from 600,000 citizens twenty-one years of age and over asking that a woman suffrage amendment be submitted to the voters, but the convention refused to submit it. This was the only amendment asked for by any large number of citizens.

Before the women obtained this mammoth petition the editor of the New York Sun said, "If the women secure 100,000 names the convention will be obliged to submit the amendment." Still they refused to submit it after the women had secured six times that number of names.

Last year almost every organization of women in the state of Illinois united on a suffrage bill and sent their delegates to the legislature to prove that the women did want to vote, but it was lost just the same. The same is true of nearly every state where women have made the attempt to secure some form of suffrage.

In view of all these facts I think it about time that "women do not want

to vote" is relegated to the past to keep company with all the other false prophecies about women that have done duty in the past.

We know it is about all there is left for the opposition, and they will cling to it as a drowning man does to his last and only hope.

We all know this is not the true reason why men do not give woman the ballot, and we also know that those who control the votes are ashamed to give the true reason.

ELNORA MONROE BABCOCK.

ARE MEN FAIR TO WOMEN?

Not Unless Fairness Means Keeping Everything For Themselves.

To begin with, are men fair to women? The laws, which are made by men; the usages—everything is calculated to cause men to reduce to a minimum the qualities, the intelligence and the influence of women.

For instance, let a woman make a reputation in art or literature, and men begin to smile and shrug their shoulders. They dispute her talent.

I maintain, without much fear of contradiction, that a woman, in order to succeed in a profession, must have ten times more talent than a man, inasmuch as a man will have friends and comrades to help him and a woman only difficulties put in her way by man to surmount.

Man receives encouragement from all sides.

Why should not women get all this? Why? Simply because man, being both "verdict" and "execution," has kept everything for himself.

Women, perhaps unfortunately, cannot all be mothers or spend their lives mending socks and attending to spring housecleaning. Such women who have received a high education may not feel inclined to be shopgirls, lady's maids or cooks. If they feel that they have talent and can paint or write successfully every man ought to give them a helping hand.—Max O'Rell in New York American.

THE GOOD OF THE SCHOOLS

How Woman Suffrage Has Benefited Them in the Centennial State.

Mrs. Helen Loring Grenfell, who is now serving her third term as superintendent of public instruction in Colorado, has recently been in Washington attending the national woman suffrage convention. She claims that woman suffrage has resulted in greatly benefiting the educational system in Colorado. More money is spent per capita upon the education of the children in Colorado than in any other state. The schools are entirely out of politics, no schoolteacher is ever elected or teacher hired on account of his or her political affiliations.

In thirty-three counties of Colorado women are county superintendents and most of them in counties with the largest population. The men and women teachers receive equal pay for the same grade work, and women are eligible to any and all positions. All their state institutions, including their state university, have women on the faculty.

If there was nothing more to be gained than the receiving of equal pay for equal work, it would be sufficient reason for every woman demanding the ballot.

In Wyoming almost the first law that was passed after women were enfranchised was one giving all women in governmental employ equal pay with men for the same work, including public schoolteachers.

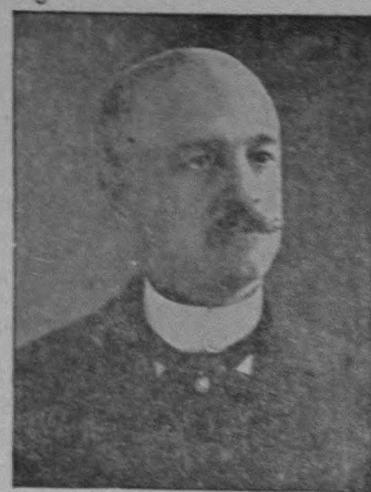
A Musical Gem by Prof. C. Payson Longley.

The book entitled "Longley's Beautiful Songs," recently issued, is a gem. On the title page is a splendid picture of the author, so life-like that one can almost hear it sing. There are 76 choice pieces of original music, and words, adapted to a large variety of uses, grave and gay, tenderly sympathetic and vigorously buoyant with hope and cheer, and the choicest poetic expressions rendered doubly impressive by the harmonious adaptation of music to the sentiment and rhythm of the words.

This attractive book is Prof. C. Payson Longley's latest and best. Most of it has appeared before in separate volumes, but now for the first time collected into one book, with an additional volume never before published. To Spiritual societies this book seems to leave little more to be desired. The sentiments are spiritual, progressive, and morally religious, thrilled with humanitarianism and reform, and both words and music appeal to the highest and best in human nature. Success to these "Beautiful Songs" and their author.

LYMAN C. HOWE.

If a man is to achieve ultimate success he must be willing to forego immediate enjoyment.—Rev. John P. Peters.



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